

12

SECOND ANNIVERSARY

OF

The Merchants Fund,

JANUARY 24, 1856,

WITH THE

REPORT OF THE BOARD OF MANAGERS,

AND

THE ADDRESS

OF

WM. BACON STEVENS, D.D.,

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

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"The Merchant is the friend of mankind."—*Gibbon*.

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PHILADELPHIA:

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1856.



## REPORT.

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THE well-established usage of requiring from managers of our benevolent institutions annual reports of their proceedings, is one of manifest propriety, and in our case it is peculiarly appropriate. We are detailing our progress in a path upon which the experience of the past has shed but little light, and our motives to perseverance in our efforts and the encouragements to sustain them, are alike to be learned from the facts which appear as we advance. Nor are these stated assemblages without a motive in another aspect. They serve as waymarks in our progress; and if, in after times, the Merchants Fund shall attain that prolonged date and position of usefulness which our sanguine hopes would assign to it,—when the young tree, now so recently planted, shall have reached its maturity of height; when it shall have struck its roots deep, and spread its branches wide,—the memorials of its present small beginning will be carefully sought and cherished, and much and increasing interest will gather around the records of its early history.

The benign purpose of this Association can scarcely want commendation; certainly none, as it respects those of our brethren who have met this novel appeal to their benevolence with prompt and

cheerful aid, and who will be chiefly solicitous to know that the institution is prosecuting its design with efficiency and success. The views we take of it should be of that practical business character which belongs to our profession. If such an association be not needed, or from any cause, fails to accomplish the purpose contemplated in its formation, we want it not merely to swell the list of our public charities or to excite a factitious sympathy for unreal sufferings. But if an organization of this peculiar character is required to meet forms and circumstances of distress overlooked by other associations; or to do what no others can do so happily and successfully—if, in short, in the best way, it furnishes solace and relief to meritorious individuals of our profession who, through age, poverty, or sickness, have no other earthly help—then is it most worthy to be upheld by the Merchants of Philadelphia; to be upheld with strong hands and willing hearts.

It is with no small gratification, upon reaching the period for our second anniversary, that the Managers can express their every day growing conviction of the happy adaptation of this plan of beneficence to the end at which it aims; and that it will not only fully justify the hopes of its founders, in its home results, but lead to the formation of kindred societies in the other great commercial centres of our land. We have not all the means of judging which a larger experience will furnish, but we have enough to justify the assurance that our object is, in all important respects, entirely feasible. Upon this point there seems nothing upon which to base a doubt. In view of the facts reported monthly, by the committee who are charged with the duty of dispensing your relief, it would be an unworthy disparagement of the character of the Merchants of Philadelphia, to believe that the

amount of fair claims upon this depository of their bounty will ever exceed what their liberality will readily supply.

We may, however, scarcely expect there will not be a greater demand upon the Fund, as the community at large is more familiarized with the existence of such an institution ; for, notwithstanding the publicity we have endeavored to give to its design, it is to be feared that some have been overlooked who are well entitled to its benefits. Of the probability of this we are admonished by a recent instance, which came to the knowledge of the committee too late for that relief, which would have been gladly bestowed and gratefully received.

The Treasurer's Report, submitted herewith, exhibits the receipts for the past year from all sources as amounting to \$2228 25 ; and disbursements, exclusive of investments, for same time, \$1663 19 ; leaving a cash balance to credit of the Fund of \$189 87. The permanent investments of the Society now amount to \$2700.

During the past year there has been an accession of 187 new members to the Society. The whole number is now 464 ; of whom 70 are life, and 394 annual contributors—a small proportion, indeed, of those whose willing association may be confidently expected upon a personal presentation of your benevolent designs.

Of the whole number of the beneficiaries, two received special aid suited to the peculiar circumstances of their cases. One has come into the receipt of an income from another source, which renders further aid unnecessary. Two have been removed by death, leaving seven still dependent upon the Fund. It may be a matter of interest to record of the two deceased, that the last use of their pens was to indorse the checks which covered the amount of their semi-annual appropriations—only a few days before their death.

Of these and of all the other cases where your benefactions have brought relief in days of deerepitude and sorrow, it may be affirmed, that had the total expenditure been made at the cost of any single individual of the many to whom Providence had given the means and opportunity, it would be a privilege cheaply purchased.

In most of the cases the appropriations required have been small ; averaging less than two hundred dollars each ; but small as they have been in pecuniary amount, they have been sufficient ; and we close another year of the Merchants Fund with the glad reflection that no proper application for its aid has been made in vain, and no objects are known to the committee, which have not received their attention.

The regulations which forbid whatever might attract notice to any of the beneficiaries, and which clothe its gifts with double value, in thus sparing the recipients a sense of humiliation, the keenness of which only they can realize who have fallen from prosperity into like stricken fortunes,—these regulations, so proper and humane, necessarily hinder us from giving details, which would add greatly to the interest of these reports. None would wish it otherwise. Each case has its own sad history, but all are marked by those circumstances of calamity, which bring them within the special regard of our institution. As heretofore, the claims of the aged have been particularly recognized. The present beneficiaries are all aged, and have all passed their threescore years and ten ; have, it is believed, gone through life with unstained reputations, and with the loss of prosperity, have retained the respect due to worth, although associated with present poverty and humiliation.

We have no stronger grounds on which to base an appeal. Here are age, want, and infirmity—always infirmity, and often sickness. The

burden of advanced years, heavy in its best estate, is often alleviated by a combination of circumstances, which Providence throws around a favored individual. The light of a home, cheered by the affectionate care of loving children, and of social intercourse, with all the means of comfort and intellectual enjoyment which competence can furnish, —these are the lot of some. But take them all away, and in their stead place loneliness and want; the consciousness of utter helplessness and destitution contrasted with the remembrance of former strength and prosperity, perhaps of affluence and high position, and here, if anywhere, does earnest sympathy find room for its largest exercise. To meet circumstances like these the Merchants Fund was originated, and is quietly fulfilling its mission of love and mercy. It offers to the profession a channel through which the sufferings of their unfortunate brethren may be reached and alleviated in the best manner; relieving, without degrading, as a brother assists his brother in his need.

If, at the outset of the undertaking, there were doubts of its expediency or feasibility, experience has dispelled them; and should its claims upon the Merchants of Philadelphia be met with any just appreciation of their interest and importance, we may anticipate for this institution a long and bright career of usefulness. Of the bestowment of such a patronage we will not permit ourselves to doubt. It is no idle charity which provides the life boat on a dangerous coast to save the shipwrecked mariner, nor in view of the perils of fortune in a profession so proverbially dangerous as our own, can we lightly esteem a provision which brings solace and succor to many hearts ready to perish.

JOHN M. ATWOOD,

*President.*

PHILADELPHIA, January 15th, 1856.

# Treasurer's Report.

WILLIAM C. LUDWIG, Treasurer,

*In account with* THE MERCHANTS FUND.

## DR.

To Balance of Cash on hand, as per last report, . . . . .	\$728 81
Cash received from dues of members, . . . . .	2,070 00
"        "        donation, . . . . .	30 00
"        "        interest on investment, . . . . .	128 25
	<u>\$2,957 06</u>

## CR.

By Cash paid Orders of Executive Committee, from	
No. 21 to No. 49, inclusive, . . . . .	\$1,242 50
"        "        for \$1200 City 6 pr. ct. Bonds, . . . . .	1,104 00
"        "        expenses of last Anniversary, . . . . .	97 00
"        "        printing, advertising, stationery, &c., . . . . .	155 65
"        "        commissions on collections, . . . . .	49 75
"        "        rent of room for one year, . . . . .	50 00
"        "        filling up and delivering Certificates, . . . . .	68 29
Balance of Cash on hand, . . . . .	189 87
	<u>\$2,957 06</u>

## TOTAL ASSETS OF THE SOCIETY.

\$1500 City 6 pr. ct. Bonds, cost \$1,477 50, par \$1,500 00	
\$1200 do. do. \$1,104 00, par 1,200 00	
Cash on hand, . . . . .	189 87
	<u>\$2,889 87</u>

The Treasurer's account was this day examined, compared with the vouchers, and found to be entirely correct.

JAS. B. MCFARLAND,

THOS. F. BRADY,

Committee.

PHILADELPHIA,

Jan. 15, 1856.

## ADDRESS.

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MR. PRESIDENT AND

GENTLEMEN OF THE "MERCHANTS FUND:"

I RISE before you this evening with peculiar emotions. I am to address a body of Merchants, but I cannot speak the language of Threadneedle Street or the Bourse, of the counting-house or the exchange.

I am a clergyman; and yet you did not ask me hither to read a homily or make an exposition; I must find then some common ground whereon for the time being we can all stand, some topic of interest which shall be relevant to this Anniversary, pertinent to your profession, and harmonious with my own. I find that common ground in the philanthropic object of this evening's meeting.

The Roman Poet in terse and oft-quoted words could say, "I am a man, and I think nothing pertaining to humanity foreign to me;" and when I look at you, and behold in you not merely fellow-men, but men whose interests ramify into every portion of the community, whose network of trade spreads its reticulations over the world, whose power is the world-governing power of gold, of in-

dustry, of mind; and when I see you banded together for the object specified in your charter, "the relief of indigent Merchants, especially such as are aged and infirm," I feel drawn towards you "with the cords of a man," and recognize in you a brotherhood, exemplifying to some degree the Apostolic injunction, "bear ye one another's burdens," and following in humble distance the footsteps of Him "who went about doing good."

Your name is "The Merchants Fund;" and it suggests to me two lines of thought, which I propose briefly to follow out, and which, though they may seem at first to diverge, will, in the end, be found to harmonize in one of the most important and unique charities of the age, even that which this name represents. The two suggested lines of thought are: The Merchants—who and whence are they? The Fund—why needed, and to whom bestowed?

### I. Merchants—who and whence are they?

1. *They are an historic class.* Their existence as a body can be traced to the earliest annals of the world. As far back as the days of Abraham, nearly 2000 years B. C., we find the Patriarch buying the field of Machpelah, and paying Ephron for it "400 shekels of silver, current money with the merchant;" showing not only the existence of merchants as a class, but also that they had standard weights and coins, and regulated the currency of the times.

A little after this record, Moses writes of "Midianitish

merchantmen," who "came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Eygypt." Job speaks of "merchants" in his day; and towards the splendor of King Solomon, merchants largely contributed. The vast quantities of gold, and ivory, and spices, and precious woods, and linens, and wool, and other articles, which he accumulated, were obtained not only by traffic with foreign traders, but also through those denominated "the king's merchants," who were the factors of the monarch, sending out his ships from Ezion-geber to Ophir, on the one hand, and trafficking with the numerous caravans which kept up an active land commerce on the other.

When we come to the Bible descriptions of Tyre, we find ourselves as it were suddenly transported into an Eastern bazaar, where are gathered all Oriental commodities, nations, languages, and crimes. This city, which Ezekiel calls "a merchant of the people for many isles," was finely situated for trade at the head of the Mediterranean, and was at one time the commercial centre of the world, having raised herself by her fleets and her caravans to be mistress of the sea. Indeed we could not obtain a better inventory of ancient merchandise than that recorded in the 27th chapter of Ezekiel. Each of the surrounding nations is there represented as a merchant, bringing its peculiar productions to the warehouses of Tyre. Tarshish traded there with silver, iron, tin, and

lead ; Javan, with slaves and vessels of brass ; Togarmah, in horses and mules ; Dedan, in ivory and ebony ; Syria, in emeralds, purple, broidered work, and fine linen ; Judah, in wheat, and honey, and oil, and balm ; Damascus, in the wine of Helbon and white wool ;—in fact, the chapter is an invoice of the merchandise of Tyre, at a time when it arrogated to itself the title of “Queen of Cities.” Well may Isaiah say of Tyre, that it is, “the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth.”

Babylon, “the glory of kingdoms,” “the beauty of the Chaldees’ excellency,” is styled by the prophet, “a city of merchants.”

Nineveh, the capital of Assyria, that “exceeding great city,” whose glory had set, ere that of Rome rose on the horizon ; whose name even was forgotten when the memorable ten thousand, whose retreat from Cunaxa, 400 B. C., is celebrated in the Anabasis of Xenophon, passed over the plain on which it once stood ; and whose remains, entombed over twenty-five centuries, have been recently disinterred by Botta and Layard, is said by the Prophet Nahum to have “multiplied its merchants above the stars of heaven.”

I need not pause to tell you how early merchants figured in the annals of Egypt, and Greece, and Rome, and Carthage, for I have already carried you back before their day, and linked your mercantile genealogy with the wealthiest, the greatest, and the oldest cities of the world.

2. *Merchants are a potential class.* The three leading elements of mercantile power are mind, money, union. Where these exist, there is might; where these are exercised, there is success. Merchants, as a body, have each. They are *a highly intellectual class*, because their minds are stimulated to active thought, and brought in contact with varying influences, and made to meditate large designs. They are *a moneyed class*, for they hold the purse-strings of the nations, they control the sinews of war; and the temple of Janus opens or shuts its doors at the bidding of the Priests of the temple of Mammon. They are *a united class*, united by law, by legislation, by oneness of interest, by harmony of pursuit, so that no class of men present on all important issues a more united front than does the Merchant. When, then, we find a body of men who control the commerce of the world, who regulate the currency of the world, who are the factors of the industry of the world, and the purveyors for all the artificial wants of the world, we cannot but declare that they are indeed potential. History proves the truth of this assertion.

When Themistocles wished to make the Athenians great, he sought to do it through the extension of their commerce, for he held the proposition which Pompey afterwards adopted, "that the people who were masters of the sea would be masters of the world."\* At one time, indeed, the merchant was but little respected; for, both at Athens

\* Kent's Commentaries on American Law, iii, 2.

and Thebes, any one who had sold in the market within ten years, was not allowed to take part in the government.\* Yet Plutarch tells us† that Solon and Thales, two of the seven wise men of Greece, were engaged in merchandise; that Hippocrates had his share in commerce, and that Plato, “the divine Plato,” as he has been called, trafficked in oil in Egypt, and thereby paid the expenses of his foreign travel.

Grecian pride, boastful rather of its philosophy and its art than of its trade and navigation, was disposed to undervalue the merchant; but it was the merchant, not letters, who carried the Grecian name farther than the conquests of Alexander; and the stability and universality of the Grecian tongue, the language not only of Homer, and Plato, and Demosthenes, but the language of the Septuagint, of Paul, of Chrysostom, “are essentially to be imputed to the commercial genius of the people, to the colonies and factories which they established, and the trade and commerce which they maintained with all parts of the then known world.”‡

The patricians of Rome, like the aristocracy of Greece, affected to look down upon the merchant. Their military spirit, and their lust of conquest, frowned upon peaceful trade, and their code, therefore, prohibited commerce to persons of birth, rank, or fortune. But their increasing

\* Becker's *Charicles*, 281.

† *Life of Solon*, i, 168.

‡ *Kent's Com.* iii, 3.

necessities, foreign alliances, and thirst for wealth, which they saw ever following the track of commerce, changed their views, and despite the language of Cicero, who regarded merchandising as "inconsistent with the dignity of the masters of the world,"\* we find Cato abandoning agriculture for trade, and Crassus investing some of his enormous wealth in commerce.

Here let me ask, in connection with the power of merchants, whence originated the *Lex Mercatoria*, or what jurists call the Law Merchant, made up of "the customs of merchants, the ordinances of foreign states, and the statute law;"† or, in other words, commercial or maritime law? We trace it back through the ordinances of the Hanseatic League, the Laws of Wisby, the Code of Oleron, the *Consolato del Mare*, and the *Pandects of Justinian*, to the merchants of Rhodes, who "were the earliest people," says Chancellor Kent, "that actually created, digested, and promulgated a system of marine law."‡

Thus the enterprise, justice, and intelligence of the Rhodian merchants, occupying a little island in the Grecian Archipelago, only about one-third the size of our American Rhode Island, not only gained for them the sovereignty of the seas 700 years B. C., but enabled them to give to the commercial world of all future time the germs of its mari-

\* *Oratio in Verrem*.

† *Levi's Manual of Mercantile Law*, 24.

‡ *Kent's Com.* iii, 3.

time law; for "the Rhodian Statutes are truly," as Valin has observed, "the cradle of nautical jurisprudence."

The revival of learning in the 14th century, and the discovery of America in the 15th, the one unfettering the long-shackled mind of Europe, and the other giving to it the white wings of commerce, wherewith to transport itself to a new world, operated as a most powerful stimulant to the maritime countries of Europe, and gave to the merchant a high and commanding position.

It was the "merchant adventurers" who made Venice and Genoa, and Leghorn, and Florence, the controlling cities of the Mediterranean Sea during the Middle Ages, so that Voltaire could say\* that Italy, in the sixteenth century, owed her wealth entirely to commerce.

Gracefully did Venice, "a glorious city in the sea," indicate the source of its greatness when, on the return of each Ascension Day, the Doge, dressed in gorgeous robes, attended by the Senate, and surrounded with the insignia of civil power, was rowed out to sea, "in the gloriously painted, carved, and gilded Bucentaur,"† and after priestly prayer and blessing, dropped from the bow of the galley a gold ring and eup into the water, in token that he had married Venice to the Adriatic.

\* Age of Louis XIV.

† Diary and Correspondence of John Evelyn, Esq., edited by Wm. Bray. Lond. i, 197.

Well might Venice wed the sea, for at one time she had three thousand vessels—as many as all the rest of Christendom beside—sailing under her flag. It was Venice, indeed, which, like an elder and retiring merchant, took young England by the hand, in the commercial treaty with Edward II, in 1325, and introduced her to the commerce of the world.\* What a suggestive scene! The Lion of St. Mark, which once

“ Did hold the gorgeous East in fee,  
And was the safeguard of the West,”

WORDSWORTH.

inducting the Lion of St. George to the guardianship of that ocean which was soon to be wrested from Venetian rule; for while

“ St. Mark yet sees his Lion where he stood,  
Stand, but in mockery of his withered power,”

BYRON.

England's Lion is now rampant over the ocean world.

Florence rose into commercial greatness and literary glory under her “ Merchant Dukes,” the founders of the Medici family, who, while filling the earth with the fame of its members, as popes, and sovereigns, and princes, were still, in the persons of Cosmo, Lorenzo the Magnificent (father of Pope Leo X, and grandfather of Clement VII), Francis, Ferdinand, and Cosmo II, actively engaged in commerce.

\* Anderson's History of Commerce, vol. i.

Most elegantly has an English merchant, Roscoe, drawn the history of these princes in his *Life of Lorenzo de' Medici*; while over this same Florence, where,

“Girt by her theatre of hills, . . .

Along the banks where smiling Arno sweeps,

Was modern luxury of commerce born,”

another merchant has thrown the charm of a poetry, so pure, so classic, so beautiful, that as long as the city itself lasts, will the “Italy” of Rogers tell us that,

“Of all the fairest cities of the earth,

None is so fair as Florence.”

It was to merchants that Germany and the Netherlands were indebted for the greatness of their Hansetowns and other free cities, their wealth, industry, commerce, and territorial possessions. For a long period the merchants of the Hanseatic League, distributed, at the time of their greatest popularity, over seventy-two states, and operating from four great centres of trade, “exercised the sovereign rights of a powerful confederation, formed treaties of commerce, fitted out an armed navy,” and for hundreds of years merchants virtually guided the affairs of Western Europe.

To such a state of splendor had these merchants risen, that on one occasion, a merchant of Antwerp, having loaned Charles V a million florins, he subsequently, at a feast given to the Emperor, burnt the bond in his presence, in a fire made of the then costly cinnamon. And it is also related, that when the wife of Philip the Fair passed a

few days in Bruges, she was mortified at finding herself equalled in magnificence of dress by the merchants' wives. "I thought," said she, "that I only had been queen here, but I find that there are above six hundred queens in the city."

In Great Britain, the merchant has ever been a man of power. More than nine hundred years ago, the Anglo-Saxon King Athelstan conferred the rank of Thane, equivalent to that of Baron now, on every merchant who made three voyages over the Sea, *i. e.* the North Sea, with a vessel and cargo of his own; and though we find it stated that, in the reigns of James I and Charles I, the aristocracy looked down with disdain upon a London merchant,\* yet their residences soon began to rival in sumptuousness the palaces of the nobility, many of whom, in later years, were raised to the peerage from the counting-house; and the Dukes of Somerset, Newcastle, and Chandos, the Earls of Bath, Essex, Denbigh, Coventry, the Viscount Campden, and the Barons Wooten, Carysfoot, and Ashburton, are among the noble families which sprung from English merchants;† while Queen Elizabeth herself was a descendant, in the third generation, of a London mercer, Sir Geoffrey Bullen.

It has been truly said,‡ "that to the instrumentality of

\* Goodman's Social Hist. of Great Britain, &c i. 222.

† Herbert's History of the Twelve Great Livery Companies of London, i, 249, 331.

‡ Anderson's History of Commerce, Introduction, vol. i, p. 1.

commerce alone the Britannic Empire is most peculiarly indebted for its opulence and grandeur ; its improvement in art and knowledge, and in general for the great bulk of its solid comfort and conveniences." Strikingly is this remark, made more than a hundred years ago, confirmed by the history of a Merchant Company, which was chartered by Queen Elizabeth on the last day of the year 1600, "as a body politic and corporate, by the name of the Governor and Company of Merchants of London, trading into the East Indies."\* This corporation, after various changes and vicissitudes, is now the Hon. East India Company, with Asiatic possessions and dependencies twelve times the area of England and Wales ; with an army and navy fivefold greater than our own ; with a Vice Royal state scarcely less brilliant and costly than the Court of St. James ; and with nearly quadruple the number of subjects found in Great Britain and Ireland together. This mighty monopoly, for good or for evil, is the result of merchant minds and merchant industry, and has made applicable to England the words which revelation addressed to an ancient city, "Thy merchants were the great men of the earth."

With us also, merchants occupy positions of honor and power ; positions which they have secured not only by their world-encompassing trade, but by their intelligence, integrity, industry, and benevolence. We confer upon

\* Mill's History of British India. i. 230. Lond. 1830.

them, it is true, no titular dignities, though of the only two native Americans in Colonial times who received the order of knighthood, one\* was a New England merchant, Sir William Pepperell, who left his counting-room for the camp, and as Lieutenant-General, successfully conducted the expedition against Louisburg, in 1745. The patents of the nobility of our merchants are the heart-engraven records of a grateful people; honors far more valuable than can be found in the rolls of the Herald's office, or than can spring from the accolade of a royal sword.

Merchants were among the foremost of those who planted the thirteen American colonies. Merchants were among the first to resist the principle of taxation without representation—that pivot principle on which turned the Revolution. Merchants were among the boldest advocates of American liberty.

A Boston merchant's name stands first on the Declaration of Independence, and ten other merchants are among the signers of that Magna Charta of American freedom.

A Charleston merchant, Henry Laurens, succeeded John Hancock as President of the Continental Congress. He was also the first Minister Plenipotentiary from the United States to Holland; and in company with Benjamin Franklin and John Jay, negotiated the treaty of peace with Great Britain.

A Philadelphia merchant, Robert Morris, trained up in

\* The other was Sir William Phipps.

the counting-house of Charles Willing, guided the finances of the Revolution.

A Philadelphia merchant, John Maxwell Nesbitt, purchased in his own name, and paid with his own gold, for provisions which saved the army of Washington, at a time when distress prevailed in its ranks, and when the abandonment of the field seemed absolutely necessary;\* and it is a fact of history, one of a hundred other facts which should emblazon the names of Philadelphia merchants, that when famine threatened the army, when Cornwallis menaced Philadelphia, and when the appeals of Washington and the recommendation of Congress failed to rouse the patriotism of the country and secure the needed succors; a few gentlemen, principally merchants of this city, met together, at the suggestion of Robert Morris, and drew up the following paper, which it has been well said deserves to rank as a supplement to the Declaration of Independence.

“Whereas, in the present situation of public affairs in the United States, the greatest and most vigorous exertions are required for the successful management of the just and necessary war in which they are engaged with Great Britain, we, the subscribers, deeply impressed with the sentiments that on such an occasion should govern us, in the prosecution of a war, on the event of which our own freedom and that of our posterity, and the freedom and independence of the United States are all involved, hereby

\* Hazard's Register of Penna. vol. vi, p. 28.

severally pledge our property and credit, for the several sums specified and mentioned after our names, in order to support the credit of a Bank, to be established for furnishing a supply of provisions for the armies of the United States; and do hereby severally promise and engage to execute to the directors of the said Bank, bonds of the form hereunto annexed.

Witness our hands, this 17th day of June, in the year of our Lord 1780.\*

Robert Morris, . . . . .	£10,000	Thomas Willing, . . . . .	£5,000
B. McClennaghan, . . . . .	10,000	Samuel Powell, . . . . .	5,000
A. Bunner & Co., . . . . .	6,000	John Nixon, . . . . .	5,000
Tench Francis, . . . . .	5,500	Robert Bridges, . . . . .	5,000
Jas. Wilson, . . . . .	5,000	John Dunlap, . . . . .	4,000
Wm. Bingham, . . . . .	5,000	Michael Hillegas, . . . . .	4,000
Richard Peters, . . . . .	5,000	William Coates, . . . . .	4,000
Samuel Meredith, . . . . .	5,000	Emanuel Eyre, . . . . .	4,000
James Mease, . . . . .	5,000	James Bodden, . . . . .	4,000
Thomas Barclay, . . . . .	5,000	John Meade, . . . . .	4,000
Samuel Morris, Jr., . . . . .	5,000	Joseph Carson, . . . . .	4,000
Robert L. Hooper, . . . . .	5,000	Thomas Leiper, . . . . .	4,000
Hugh Shield, . . . . .	5,000	Kean & Nichols, . . . . .	4,000
Philip Moore, . . . . .	5,000	Samuel Morris, . . . . .	3,000
Matthew Irwin, . . . . .	5,000	Isaac Moses, . . . . .	3,000
John Benzet, . . . . .	5,000	Charles Thompson, . . . . .	3,000
Thomas Irwin, . . . . .	5,000	John Pringle, . . . . .	3,000
Henry Hill, . . . . .	5,000	Samuel Milds, . . . . .	3,000
John Morgan, . . . . .	5,000	Cad Morris, . . . . .	2,500

\* Hazard's Register of Penna. vol. ii, p. 259.

Matthew Clarkson, . . . . £2,500	Meade & Fitzsimmons, . . £2,000
Thomas McKean, . . . . 2,000	Andrew Hodge, . . . . 2,000
John Donaldson, . . . . 2,000	Henry Keppele, . . . . 2,000
John Steinmetz, . . . . 2,000	Fr. C. Hassenclever, . . . 2,000
Benjamin Randolph, . . . . 2,000	Isaac Melcher, . . . . 2,000
Abraham Biekley, . . . . 2,000	John Schaffer, . . . . 2,000
Robert Bass, . . . . 2,000	Alexander Todd, . . . . 2,000
Owen Biddle, . . . . 2,000	John Purviance, . . . . 2,000
John Gibson, . . . . 2,000	John Wileocks, . . . . 2,000
Charles Petit, . . . . 2,000	Samuel Inglis, . . . . 2,000
John Mitchell, . . . . 2,000	Jona. Penrose, . . . . 2,000
Robert Knox, . . . . 2,000	Nath. Falkner, . . . . 2,000
John Ballock, . . . . 2,000	James Caldwell, . . . . 2,000
Joseph Reed, . . . . 2,000	Ger'ds Clarkson, . . . . 2,000
Francis Gurney, . . . . 2,000	John Shee, . . . . 1,000
George Campbell, . . . . 2,000	Samuel Caldwell, . . . . 1,000
John Wharton, . . . . 2,000	Samuel Penrose, . . . . 1,000
Benjamin Rush, . . . . 2,000	William Turnbull, . . . . 1,000
Thomas Lawrence, . . . . 2,000	B. David, Jr., . . . . 1,000
J. Bleiver, . . . . 2,000	Sharp Delany, . . . . 1,000
William Hall, . . . . 2,000	Andrew Doz, . . . . 1,000
John Patton, . . . . 2,000	Peter Whitesides, . . . . 1,000
Benjamin Fuller, . . . . 2,000	Andrew Robinson, . . . . 1,000

Smaller sums were subscribed by others, until nearly £300,000, Pennsylvania currency, payable in gold and silver, were obtained, with which bonds, every one of which was honored, the Bank, called the Pennsylvania Bond Bank, went into operation, on the 17th of July, 1780, and continued until, by the establishment of the Bank of North

America, in 1782, the business of the first bank was transferred to the latter.

It was the money thus obtained which enabled Washington to keep the field, meet Cornwallis, and by the capture of the British Army at Yorktown, in 1781, terminate the war of the Revolution.

One of the five soldiers detailed, on the night of January 2d, 1777, to the service of keeping alive the fires of the American encampment at Trenton, to deceive the British, whilst Washington, taking the Quaker Road to Princeton, turned the left flank of the enemy, and suddenly attacking their rear in Princeton, gained an important victory, was John Mease, a Philadelphia merchant, known to some now before me as "the last of the cocked hats."\*

One of the most influential members of Congress in laying, in conjunction with Morris, Hamilton, and Goodhue, of Massachusetts (himself a merchant), the foundation of a national system of finance and commerce, was a Philadelphia merchant, Thomas Fitzsimmons.

One of the most efficient officers of the Continental army, who bore with his regiment the horrors of a winter campaign at Valley Forge, and who had the honor of first publicly reading the Declaration of Independence to the people from the central window of the State House,

\* A Brief Account of the Society or the Friendly Sons of St. Patrick, Philadelphia, 1844, p. 29.

fronting Independence Square, was Colonel John Nixon, a Philadelphia merchant.

Merchants have been the most liberal promoters of education, and many are the colleges, and academies, and public libraries, in our land, which owe their existence or perpetuity to the benefactions of some Philips, or Brown, or Bartlett, or Lawrence, or Appleton, or Astor, or Chandler, or Girard, or Dwight. And, while merchants have equipped several of our largest Observatories with telescopes, transits, and equatorials, wherewith to search the heavens, and bring to light some new star, or unknown planet; a merchant also, moved by the blended feelings of sympathy, benevolence, and patriotism, furnished ships to explore the Polar Seas, to seek out the long-lost wanderer, and return, if possible, to the arms of love and to the heart of waiting England, its Arctic navigator, Sir John Franklin.

Merchants are the most ardent supporters of Christian missions, and to them under God is that cause indebted for its present amplitude and success.

May we not say, as we record such deeds, that our merchants, like those of Tyre, "are princes, and our traffickers the honorable of the earth?" Princes, not by birth of royal blood, not by patent of earthly nobility, but princes in the nobleness of their minds, in the royalty of their plans, and in the princeliness of their deeds. Such then are merchants as an historical and a potential class.

They have ever been the first civilizers of the world, by diffusing knowledge, by inspiring industry, by planting commercial colonies, by developing national wealth, by breaking down territorial prejudices, by establishing manufactures, by promoting the useful and ornamental arts, by undermining the feudalism of mediæval Europe, by fostering liberty, and by having given the splendor of wealth, the renown of discovery, and the glory of law, liberty, and learning, to the proudest nations of ancient times and the greatest nations of modern days. Beautifully has Gibbon remarked, "Among the wandering tribes of Arabia the seeds of knowledge and refinement go where the caravans go, and the merchant is the friend of mankind."

And now turn we from merchants in their historic and potential aspect, to contemplate the second line of thought suggested by your name, and to show that in other ways than those just mentioned "the merchant is the friend of mankind."

## II. The Fund—why needed, and to whom bestowed?

Before, however, I answer these questions, permit me to give a brief sketch of the history of Mercantile benevolence, and especially to inquire into the origin and nature of those institutions which have a purpose somewhat similar to your own.

Associations of merchants and tradesmen, for mutual benefit and protection, can be traced to a very early period. We find the germs of them in the "collegia" and "cor-

pora opificium" of Numa, which Plutarch declares to be the most admired of all his institutions, and by which he distributed the citizens into companies, according to their art or trades, giving to each its locality, its house, its laws, and religious ceremonies.\*

In the time of Augustus, the different tradesmen were established in specific sections of the city. The bankers, brokers, and higher merchants, clustered around the Forum. In the Tuscan Street, and the Velabrum, were the confectioners, perfumers, druggists, oil merchants, &c. The booksellers and mercers, were found in the Argiletum; while even as now, the wine shops and the taverns nestled close to the fostering care and fostering vice of the circus and the theatre.†

In Attica and other parts of Greece we discover associations of men under the title of "Phiditia" at Sparta; and "Erani" at Athens. The Phiditia (put for Philitia, friendship) was the name given to the mess, consisting of about fifteen persons, who partook together at one table in the public repasts established at Sparta by Lycurgus, the members of which were balloted for, and were obliged to contribute their quota to the expenses of the mess.‡

The "Erani" was the generic title for certain benefit

\* Plutarch's Life of Numa.

† Du Problème de la Misère, Paris, 1851, i, 60.

‡ The History of the Manners and Customs of Ancient Greece, by J. A. St. John. Lond. 1812, iii, 81; Plutarch's Life of Lycurgus.

clubs at Athens, the object of which were good-fellowship, feasting, and providing funds for sacrifice.\* A number of persons, seeking a more luxurious table and more genial companions than could be found at home, entered into a subscription to get up a dinner during the celebration of the great national festivals. If the association proved to be of congenial minds, it was kept up, and became a strong bond of mutual aid and affection. "It sometimes happened, that of the funds subscribed, some portion would, after their objects had been fulfilled, remain; and if, when this was the case, any member of the club fell into distress, it was perfectly natural to think of applying this surplus to his benefit. From this the step was easy to subscribing expressly for the purpose of relieving indigent members, which at length was a common practice." Those clubs which partook of a religious character as well as convivial were called "Thiasi." In all these clubs, however, the money chest "was the soul of everything, for this being removed, the whole society fell to pieces;" and it can be conclusively shown, that no permanent charitable association existed in any of the Grecian states.

The poor were left to the occasional charities of the rich, the remnants of public feasts, the brown bread placed in the propylæa of the temples, the corn sometimes distributed from the Odeion, and the shelter of the Leschæ, or buildings without doors, "to intimate that all were wel-

\* Manners and Customs of Ancient Greeks, by J. A. St. John, iii, 75, et seq.

come; and in them accordingly beggars and wanderers of every description congregated round great fires in winter and bad weather, both to sleep and converse.”\*

Among the Jews, even as far back as the time of Nehemiah, nearly 500 years B. C., we discover the fact that merchants were banded together in one fraternity, and that too for a very honorable purpose; for it is said in the record of the rebuilding of Jerusalem, after the captivity in Babylon, that “from the gate Miphkad unto the Sheepgate, was repaired by the goldsmiths and the merchants.”

We find, however, in none of these clubs or fraternities, anything like permanent provision for the aged, the indigent, and the infirm.

During the first three centuries, says Moreau-Christophe,† charity had no other treasures than the alms of the faithful; no other ministers than the Bishops and Deacons; no other centres of distribution than the Diaconate; no other asylum for the indigent, than the residence of the poor man himself. Then the rich man, poor in spirit, was the visitor of the poor; the rich and the poor were members of one body; and Julian, the apostate, blushed for his Pagans, to see the Christians without beggars.

But while the Church, in the time of Constantine, seemed culminating in meridian splendor, it was even then beginning to enter the penumbra of that almost total

\* Ibid. iii, 89.

† Du Problème de la Misère, ii, 236.

darkness of learning and religion, which, like an eclipse at noonday, settled down upon Europe, and for many centuries,

“Disastrous twilight shed  
On half the nations.”

As the darkness wore off, we discover, in the dimness of Anglo-Saxon times, the origin of institutions which were destined to act a conspicuous part in the history of mercantile benevolence and mercantile power. These were termed “Gilda-Mercatorum,” or Guilds of Merchants. The name guild being derived from the Saxon word *gildan*, “to pay,” because each member paid a certain tax on becoming a member of the corporation.

The earliest merchant-guild of which we have any good account as existing in England, was the Gilda-Teutonicorum, or as they were sometimes styled, “The Steel-yard Merchants of London;” who were known to have been settled there by the middle of the tenth century, and are justly denominated by Pennant, “Our masters in the art of commerce.” So powerful was this guild, which Anderson calls “a most eminent mercantile confederacy, which is not to be paralleled in either ancient or modern story,” that, with some slight exceptions, nearly all the commerce of England was in the hands of the Steel-yard Merchants, or “Easterling-Gild,” as Stowe calls it, for nearly four hundred years.

In the reign of Edward III, these guilds, which then were numerous, were reconstructed, their names changed, their internal economy altered, and their rights defined by royal charter. Thenceforth they were known as "The Livery Companies of London,"\* from the distinct dress and livery, or party-colored gowns and hoods, which each assumed.

Their design was originally mutual protection in their respective craft or mystery. Exclusive privileges were granted to them by royal charter, that they might become adepts in their several occupations, repress illicit trade, and guard against incompetent workmen, fraudulent traffic, and adulterated merchandise. To each was given entire surveillance of its craft, so that none could exercise the functions of a mercer, draper, grocer, &c., except by license and franchise of these several companies, thus establishing great monopolies, and sometimes, indeed, very oppressive ones, as the right of search and seizure pertained to several guilds, while the right of regulating weights and measures, and the standard value of the precious metals, was intrusted to others.

With these secular aims were also blended religious designs. All the great Companies took their rise before the Reformation, and hence we find in them many observances peculiar to the times. Each had its patron saint, to

\* The History of the Twelve Great Livery Companies of London, by Wm. Herbert, 2 vols. Lond. 1837.

whom altars were built in the churches of which they held the advowson; the Saint being generally chosen from some relation, real or supposed, to the craft or mystery of the company, as the Fishmongers chose St. Peter, and met in St. Peter's Church; the Drapers, the Virgin Mary, "Mother of the Holy Lamb, or fleece," as the emblem of that trade, and assembled for their ecclesiastical services in St. Mary Bethlem Church; the Merchant Tailors selected as their Patron Saint, St. John the Baptist, as the messenger or prophet who announced the advent of the "Holy Lamb;" and the Goldsmiths' patron was St. Dunstan, reputed to have been a fellow-craftsman. Their liveries resembled many of the robes of the monastic orders, and the mottoes on their coats of arms also indicated their religious character. The motto of the Skinners was, "To God be all the glory;" that of the Grocers, "God grant grace;" the Clothworkers was, "My trust is in God alone;" the Ironmongers, "God is our strength," and the Drapers, "Unto God be honor and glory."

They had formerly processions in livery to their several churches, where they heard mass, and sung requiems for the souls of the dead in their fraternity, and many kept priests for the special service of oraison, feriall, and mass, at what were called "obits," or anniversaries of the death of benefactors, when mass was sung for the repose of their souls.

Though these guilds increased until over ninety were

founded in London alone, the Carmen, and Pavers, and Soap-makers being incorporated as well as others, yet the lucrative nature of the occupations of some, soon gave them social and pecuniary ascendancy, and in the beginning of the 15th century a separation of the wealthier from the more indigent Companies took place. Henceforth the most substantial bodies, the principal crafts, or as they were termed, "the most worshipful fellowships," to the number of twelve, were styled "The Great Livery Companies," viz., Mercers, Grocers, Drapers, Fishmongers, Goldsmiths, Skinners, Merchant Tailors, Haberdashers, Salters, Ironmongers, Vintners, and Clothworkers. These had many privileges and honors; such as the right of making freemen of the city, choosing the Lord Mayor, Chamberlain, and other high civil functionaries, and electing members of Parliament for the city: so that from the time of Henry Fitz Alwin, in 1190, down to Sir Robert Wilmot, in 1742, a period of over 550 years, not an instance can be found wherein the Lord Mayor did not belong to some one of these "Worshipful Companies." Indeed, until near the middle of the last century these guilds held the municipal government of London.

And here I would remark, that the changes in the language and in the trade of England since these Companies were chartered three centuries ago, makes it necessary to say, that the names of some of them do not give a correct idea of the original occupation of those who formed the

guild. Thus the Mereers were not dealers in small wares, as the name now indicates, but silk merchants; the Grocers were not as now, those who sell what is commonly called West India goods at retail, but, says Ravenhill, "was a term at first distinguishing merchants of this society, in opposition to inferior traders, for that they usually sold in gross quantities and by great weights," such as at the present day would be called wholesale importers; and, indeed, out of the Grocers arose the Levant, the East India, and other great importing and trading Companies.

The Drapers were not as now, dealers in cloth, but makers of cloth. The Merchant Tailors were the active importers of woollen goods; and the Skinners were those who dealt in furs; which being greatly used by the royal family, nobles, and gentry, caused their merchandise to be both extensive and valuable.

Nor were the members of these Companies confined to persons engaged in the business indicated by the name of the corporation, for Edward III, having found them "the main spring of the trade of his kingdom," not only gave them stability by his charters, but consequence by his example, by becoming himself "a brother of the Company of Merchant Tailors." Richard II became a brother in the same Company; and the great, both clergy and laity, as well as principal citizens, dazzled with the splendor of such associates, hastened to be enrolled as tradesmen in the fraternities. Ten kings, three princes, twenty-

seven bishops, twenty-six dukes, forty-seven earls, have been members of the Merchant Tailors Company; while five kings, together with numerous princes, dukes, earls, and lords, were brothers of the Grocers Livery. The late Duke of Wellington was a Merchant Tailor, and the gentle Sir Philip Sidney, the first Earl of Chatham, and his greater son, William Pitt, were Grocers.

It is an interesting fact, as regards the history of some of the Livery Companies, that women were admitted as free sisters of the corporation. And surely it is no disparagement to the female sex, when we remember that in the most exquisitely drawn character of a virtuous woman, a prudent mistress, a noble wife, a godly mother, in the whole Bible, I mean that contained in the 31st chapter of Proverbs, a woman is compared by Solomon to "the merchants' ships," is spoken of as perceiving "that her merchandise is good;" as "making fine linen and selling it," and "delivering girdles unto the merchant."

Nor should we forget that the first convert to Christianity in Europe, was a female merchant, Lydia, "a seller of purple" at Philippi, "whose heart," says St. Luke, "the Lord opened that she attended unto the things which were spoken of Paul;" that the founder of that noble institution, the Savings Bank, was Mrs. Priscilla Wakefield; and that Queen Elizabeth did not think it beneath her dignity to be elected "A Free Sister of Worshipfull Company of Mercers."

Thus these Companies soon became wealthy corporations, engrossed civic honors, built palace-like halls, enacted gorgeous pageants, kept up great state, loaned money to kings, gave sumptuous dinners, and were the centres of political parties; and though originally designed for mutual protection in trade, and the observance of religious rites, are now, in the language of the Parliamentary Commissioners, who were appointed, in 1826, to investigate their charters and doings, "mere trustees for charitable purposes or chartered festivals." It has been stated by the writer\* who abridged the reports of these commissioners that, "nearly all the charitable funds in London are under the control and management of the city Companies. The annual value of these charities, even under the present system of administration, amounts to £138,583. The property consists of manors and estates, messuages, tenements, church-livings, tithes of parishes, and of vast sums invested in the public funds. The objects for which this property was principally bequeathed were, to feed, clothe, and educate the poor, and provide funds for apprenticing poor boys, for assisting young men commencing business with gratuitous loans, for erecting almshouses, and for relieving unfortunate debtors in confinement: in a word, for miti-

\* An Account of Public Charities in England and Wales, abridged from the Report of his Majesty's Commissioners on Charitable Foundations, &c. 2 vols. Lond. 1828, i. 10.

gating all the evils of life resulting from ignorance, age, penury, sickness, and misfortune."

The Mercers Company, which heads the list of the twelve great Companies, "which from their wealth, influence, and politics, are considered the most potent in the city," have in their charge, twenty-two clerical livings, about fifty scholastic exhibitions or temporary pensions to poor scholars, at Oxford or Cambridge, ranging in value from \$100 to \$500 per annum, four schools, four almshouses, and eleven lectureships in churches.

The Grocers have four schools, two almshouses, eight exhibitions, and three livings, and distribute about \$6000 per annum. The Drapers have five schools, eight almshouses, one hospital, three lectureships, and one exhibition, disbursing yearly about \$20,000.

The Fishmongers, the fourth in the order of precedence of the Metropolitan guilds, having furnished from its members forty Lord Mayors, and which is now the great Whig club of London, and gives great Whig banquets,\* have one free school, two hospitals, twelve almshouses, and a fellowship and a scholarship at Cambridge, and expend about \$4000 a year in charities.

The Merchant Tailors, composed at present of the members of the stock-exchange, first class merchants, &c., and which is now the leading Tory club, have six schools, one almshouse, thirty-eight Oxford fellowships, besides exhi-

\* Bohn's Pictorial Handbook of London, 1854, 333.

bitions, and scholarships, and expend nearly \$20,000 annually.

These are specimens, favorable ones, of the charitable nature of these Companies, which disburse in this method about \$150,000 per year.\* If we contrast their bestowments with their revenues, we shall find that they fall far short both of their trust, duty, and ability. Their halls, banquets, equipage, and political intrigues, absorb a large portion of their income, and in many instances, endowments for the poor are diverted from their design, and made to minister to the pomp or palate of the rich.

Despite, however, these things, the merchant charities of London are really munificent. In Stowe's "Survey of London," published in 1633, he has a chapter entitled "To the Honor of Citizens, and Worthiness both of Men and Women in the same," and out of nearly two hundred names of men whose benefactions he there records, over one hundred were merchants; and a somewhat extensive examination of the charities of London, leads me to the conclusion, that of the four hundred and sixteen charitable institutions of that city, with an annual income of nearly \$5,000,000, the majority of them are indebted for their original existence and present continuance, to London merchants.

In addition to the fact, that all the Merchant Companies have funds for charitable uses, to be dispensed to those

\* The Charities of London, by Sampson Low, Jr., London, 1850, 193.

who were once freemen of these corporations, or their widows, and children, there are some special institutions,\* which seem to contemplate, to a certain extent, the class of men to whom the benefactions of the Merchants Fund are applied. The earliest of these is Whittington's College, or Alms-house, Highgate; or as his executor termed it, "God's House," which was founded by the far-famed Sir Richard Whittington, in 1421.

The story of "Whittington and his Cat" is familiar to nearly every child; and however fable may have exaggerated fact, yet the history of this once poor boy, who by his success as a merchant raised himself to the highest civic dignity, being "thrice Lord Mayor of London," and to the honor of knighthood, is both interesting and instructive. Whittington left his dwelling-house, and all his land and tenements in London, "for perpetual sustentation of needy and poor people." The recipients of this bounty must have been freemen of the Mercers Company, and not less than 55 years of age. Each inmate, according to the direction of the founder, must be "meek of spirit, destitute of temporal goods, by which he might competently live, *i. e.* cannot possess property beyond £30 annually, must also be chaste, and of good conversation." The inmates receive £30 annually, besides other advantages in the shape of a delightful residence (which cost \$100,000), gifts, medical

\* Herbert's Livery Companies; Low's Charities of London; Highmore's History, Design, and Present State of Public Charities, in and near London, 1810.

attendance, &c. About \$9000 in money, per annum, are given to the recipients of this bounty, in addition to the expense of keeping up the present elegant establishment at Highgate Archway.

The next in point of seniority is the "Charter House," in Charter House Square, Aldersgate Street, London, instituted in 1611, by Thomas Sutton, called, *par excellence*, "The Wealthy Merchant of London." This gentleman, after being educated at Eton, and so distinguishing himself in civil and military service as to obtain the commendation of Queen Elizabeth, and a pension for his faithful services, became a merchant, employing thirty agents abroad; and by his judgment, prudence, and success, amassed so great a fortune, that he was offered a peerage, on condition (as he was a bachelor) that he would make the Duke of York (afterwards James I) his heir. This he declined, and having bought the Convent of the Monks of the Order of the Carthusians or Chartreux, so called from Chartreuse, in Dauphiny, where the Order originated, he instituted the present charity, still preserving its name of Charter House. He died before his benevolent intentions were carried out; leaving to his new institution, \$300,000 in ready money, and an annual income of \$25,000, which Stowe records "as the greatest in England, either in Protestant or Catholic times, ever bestowed by any individual;" and so it was when Stowe wrote; but a hundred years later, Thomas Guy, a bookseller, founded Guy's Hospital, spending upon

it not only \$100,000 during his life, but bequeathed to it \$1,000,000,—the largest sum ever left in England by one person for charitable purposes.

The Charter House charity now maintains eighty aged men, called pensioners, who must, at the date of admission, be fifty years old, natives of Great Britain, and Protestants of the Church of England, preference being given to those who have seen better days.

In connection with this charity, is the celebrated Charter House School, where Addison, Steele, and some of the first scholars of the day, have received their education.

The latest institution, and that which comes the nearest to the design of the Merchants Fund, is what is called “Morden College;” for a college, signifying merely a collection of people, is a name often given to almshouses and charitable foundations as well as to seminaries of learning.

This College, located at Blackheath, was founded in 1695, by Sir John Morden, a merchant actively engaged in the Levant trade. The College he built in his lifetime, but at his death devised all his freehold and personal property to its endowment, “for poor, honest, sober, and discreet merchants, of the age of fifty years, at the least, who may have lost their estates by accidental ways and means in their honest endeavors to get their living by way of merchandise.” The applicants for this bounty, who are now appointed by the Hon. East India Company, must be fifty years old, members of the Church of England, and

widowers or bachelors. The present number of pensioners is forty, who receive £72 per annum, medical attendance, coals, candles, and washing; the College has excellent accommodations, a tasteful chapel, handsome dining hall, ample pleasure grounds, baths, &c. &c.

These instances are noble illustrations of Merchant Charities, and deserve high encomium, but they lack the catholicity, the secrecy, and the efficiency which pertain to your association.

You give, without respect to age, creed, or country. The institutions named are tied up to one church, one nation, one period of life. You give in such a way that a proper pride of character is preserved on the part of the recipient; his feelings, made keenly sensitive by misfortune, are not wounded by exposure; nor is he taken away from his home, and his remaining domestic ties, to be shut up in an almshouse, even though it be named a "College," and boast of its Gothic walls, its richly carved chapels, its excellent accommodations, and its extensive gardens. You go to the decayed, infirm, or indigent merchant, and the only evidence that you have been there, like that which marks the hidden spring in the field, is the green spot which you create in the else sandy wastes of poverty. They give, after public investigation, and public ballot, and strife for election, and then the recipient of their bounty is ever known as a pensioner and an almsman. In the whole range of British charities, I find nothing exactly corre-

sponding with the Merchants Fund ; and hence I have no hesitation in saying, that noble as some of these London institutions are, they suit not our day nor our land ; and they are not, for the purposes of practical benevolence, as available or effective as the more humble and unobtrusive charities, which build indeed no colleges of poverty, endow no trusts, dole out no stipends at the sound of the trumpet, but which quietly reach down the hand of relief to the needy, gently lift him from the dust, and give him “the oil of joy for mourning, and the garments of praise for the spirit of heaviness.”

Especially should you aim to preserve intact the personal independence and social position and gentlemanly feelings of your beneficiaries, when you consider that they are not the vicious, the idle, the dissipated, the reckless speculator, the fraudulent debtor, or the dishonest tradesman, but the honest merchant, fallen from his high estate of honor, trust, and wealth, not by his own fault or guilt, but by those reverses which occasionally sweep over the commercial world, and which, like the wind, blow where they list, no man being able to tell whence they come or whither they go.

No men, as a class, are more exposed to pecuniary reverses than merchants. A storm may wreck their ships, a fire burn their goods, a freshet destroy their mills, a panic depreciate their stocks, a drought or a frost cut off the crops, and a war may blast their trade. Events

like these, which no human wisdom can foresee, no prudence forefend, no credit or capital sustain, may make him poor to-day, who yesterday was lord of the exchange, and bring to the almoners of your charity as a suppliant, him who once gave liberally to your Fund!

And then, again, mercantile houses are so linked together by the mutual dependencies of credit and exchange, as buyers or sellers, that the downfall of one great merchant involves many lesser ones in ruin, as the uprooting of a wide-branching oak breaks a hundred saplings in its mighty crash.

The same effect is produced by the bursting of some commercial bubble, like the old "South Sea Company," by the failure of insurance offices, as in the case of the great conflagration in New York, by the breaking of a large Bank, or by the fraud of some Knight of the stock-exchange, such as has been recently seen in London. These things unsettle the credit of an entire community, and cause panic, failure, and ruin, to many an honest merchant; for each of these events is, in the language of Shakspeare,

"A massy wheel,  
Fixed on the summit of the highest mount,  
To whose huge spokes ten thousand lesser things  
Are morticed and adjoined, which, when it falls,  
Each small annexment, petty consequence,  
Attends the boisterous ruin."

HAMLET.

You cannot remove these causes of mercantile insecurity, nor can you relieve all the distress which results therefrom. You can give as yet from your fund only a few "loaves and some little fishes;" but He who has commanded "give ye them to eat," will so bless you in the giving, that you may yet feed "a great multitude" out of the lad's basket, and still gather up many "fragments that remain."

Mr. President, you have invited me here in my official character, and you designed doubtless that I should not only interest you by the recital of past events, but utter some words of counsel and truth, which should be appropriate to this Anniversary. I shall aim to carry out this design in a few brief, but earnest words.

Were I addressing a body of young Merchants, I should point out to them the dangers which beset, the trials which attend, the duties which belong to, and the principles which should govern, mercantile life. I should tell them that the end of our being is not to make money, gain honor, acquire knowledge, or revel in pleasure; I should say, make not gold your God, the bank your church, the ledger your Bible, nor devotion to business your morning and evening liturgy. Life's great ends run beyond the present, and are only seen by him who looks into the Scriptures, and makes them the man of his counsel, and the guide of his life; and hence there can be no real greatness, no true riches, no lasting joy, no solid worth, except in a character built up on the foundation stones of God's word,

furnished with the principles of truth, beautified with the adornments of grace, and inhabited by the Holy Ghost.

The Bible was not given as a manual for business-men, any more than it was designed to teach Astronomy, or Physical Geography, or Mental Philosophy, or Political Economy; and yet as every true element of Political Economy is contained in the Bible; as every sound principle of Mental Science is found there; as the rudiments of the Physical Geography of the land and sea are alluded to there; and as the telescope of the astronomer, the crucible of the chemist, the formulæ of the mathematician, only confirm the teachings of Revelation, so the true principles of business and the essential element of mercantile success are made known there, with a clearness and fulness as if it was designed for this end alone.

I fearlessly say, that if the business maxims found in the Bible could be introduced into every store and counting-house, it would give to trade a soundness, stability, and success, which it can never else attain; and would make our business-men, what Lord Bacon in his "Nova Atlantis" says the twelve selected traders of the island city of Bensalem were, "Merchants of Light."

But I am addressing elder Merchants—men who wield the influences which give tone and character to a community, whose duty it is, therefore, to show the possibility of blending elevated piety with high business talent, and the religion of the Bible with the dealings of commerce. I

know that it has been said that it is impossible to maintain a high standard of moral excellence with eminent success as a merchant; that there is a want of congruity between them. The assertion is a libel upon your profession, and were it true, every honest man should abandon merchandising from this hour.

But it is not true. There is no natural repugnance between trade and piety; it may be, and doubtless is, that the precepts of the Gospel will not square with much of the business that is transacted, or with many of the principles upon which trade is now based, even by those who stand commercially high; but with business as it should be done, with business as it can be done, there is and can be no discordance, for whatever maxim of trade or principle of business will not bear the test of being measured by the standard of the Bible, and weighed in the balances of the sanctuary, should no more be followed as guiding lights than the wrecker's fire, kindled only to lure into danger and ruin.

It is a touching lament of Cicero, in his Third Book of Offices, where he speaks of frauds and the difficulty of ascertaining what is right and true, that we possess no solid and express image of true right and its sister justice; we use merely their shade and faint resemblance. Would that we followed even these, he goes on to say, for they are taken from the best patterns of nature and of truth.

What this enlightened idolater felt the need of and

mourned for, *veri juris germanæque justitia solidam et expressam effigiem*, we have; and it seems almost as if St. Paul had been reading the “*De Officiis*,” when he wrote concerning Christ, whose mind he urges us to possess, and whose conduct to copy, that he was “the brightness of the Father’s glory, *the express image of his person*.” We are not left as the heathen world was, to follow “shadows and imaginings;” we have truth incarnate, righteousness embodied in Jesus Christ, and he has left us an ensample, that we should follow his steps; and it is not possible to model our lives after the lineaments of this “express image of truth and right,” nor guide our steps by his counsels, without becoming rich towards God, in those enduring riches laid up in heaven, which do not, like earthly riches, make to themselves wings and fly away.

This high standard has been, in part, attained. Witness John Thornton, of London, the friend of Cowper, the poet, and Newton, the divine; who was, says his biographer, “a merchant renowned in his generation for a munificence more than princely; and conscious of no aims but such as invite the scrutiny of God and men, he pursued them after his own fearless fashion,” so that, in the words of Cowper, written in memory of Thornton, he had

“An industry in doing good,  
Restless as his who toils and sweats for food.”

Witness Amos Lawrence, “whose daily actions,” says

his son, "were guided by the most exalted sense of right and wrong, and in his strict sense of justice Aristides himself could not surpass him. He demonstrated in his own case, the possibility of success while practising the highest standard of moral excellence."\*

But I need not go out of this city to prove this truth. The names of Morris, Ralston, Waln, Cope, Henry, Wil-ling, and others now dwelling in our midst, occur to my mind as illustrious examples of mercantile success blended with moral excellence. Nothing can more effectually avert the evils incident to the increase of wealth, than Christian benevolence. Avarice, nursed by parsimony and cradled by selfishness, soon becomes the Aaron's rod of the human bosom, swallowing up all other passions. Even Aristotle could say, that "the money-getting life does violence to our natural instinct," and every day's experience proves its soul-hardening power. The true offset to this is enlarged liberality, in view of our personal responsibility to God for our time, our talents, and our wealth. This was felt, in an eminent degree, by Amos Lawrence. In his Diary, under date January 1st, 1828, he writes,† "My property imposes on me many duties, which can only be known to my Maker. May a sense of these be constantly impressed upon my mind, and by a constant discharge of them, God grant me the happiness at last of hearing the joyful sound: Well done, good and faithful servant, enter

\* Diary and Correspondence of Amos Lawrence, 353.

† Ibid. 82.

thou into the joy of thy Lord." Under the influence of such responsibility, he gave away during the last eleven years of his life, nearly \$600,000, declaring that these were his best outlays, and ever praying that he might be watchful in the use of the blessings God bestows.

" His bounty,  
There was no winter in it ; an Autumn 'twas  
That grew the more by reaping."

ANT. AND CLEOP.

Even the practices of the ancient heathen can teach us something on this point. When the merchant of Athens was about to undertake a voyage, he went to the temple of some god to seek his favor, and upon the return of his ship, he placed a portion of his profit as a thank-offering upon the altar of the deity whose aid he had invoked. And Herodotus tells us,\* that when some Samian merchants having unexpectedly pushed their way to Tartessus, and brought thence a very precious cargo, they dedicated one-tenth of it, in pious gratitude, to Hera, the tutelar goddess of Samos.

If modern merchants acted on such principles, there would be no lack of means to carry on the institutions of learning, charity, and Christianity. Then would they be coming up to the high obligations of religious duty, and prove themselves "the friends of mankind."

\* Herod. book iv, 152.

With confidence, then, do I appeal to the men of business before me, to sustain and cherish "The Merchants Fund." It is a wisely designed and judiciously administered charity. It aims to keep from penury and distress those who once trod shoulder to shoulder with you on 'change, or were your generous rivals in the market.

Flatter not yourself that you are exempt from such reverses. They come when you look not for them; like the white squall which sometimes strikes a ship at sea, as she moves along with studding-sails out below and aloft, and in a moment snaps her topmast, rends her sails, throws her on her beam ends, and threatens death; so you, who to-day may be sailing under a full press of canvas, with firm credit, a high name, and abundant capital, may next year be lying a dismantled and water-logged hulk, reduced by some unexpected convulsion, or unforeseen disaster, to bankruptcy and want; and this very "Fund" may be to you the "snug harbor" where, if you cannot repair your losses, you can feel the helping hand of mercantile benevolence, and hear the cheering words of comfort and of hope.

Let this Institution rise, then, upon a broad basis, in massive solidity, in lofty beauty; and as the shaft that is to commemorate to all future ages the name of Washington, is built up of votive stones from hundreds of offerers, and yet united, they will rise together in one majestic, soul-inspiring column; so let the Merchants of

this city bring each his gift to the uprearing of this Institution, until it shall tower aloft,

“A moral pyramid, to stand  
As long as wisdom lights the land,  
The granite pillar shall decay,  
The chisel's beauty pass away ;  
But this shall last, in strength sublime,  
Unshaken through the storms of time.”

SPRAGUE.

AN ACT TO INCORPORATE  
THE  
MERCHANTS FUND.

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SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, That John M. Atwood, William Platt, Singleton A. Mercer, William C. Ludwig, William H. Bacon, Thomas Allibone, John W. Claghorn, Arthur G. Coffin, Frederick Fraley, Thomas Robins, William E. Bowen, James B. McFarland, John B. Myers, Henry White, Edwin Mitchell, Elliott Cresson, Robert Ewing, James C. Hand, Francis Hoskins, Thomas H. Fenton, and the other persons belonging to the Society, now called the MERCHANTS FUND, and their successors who shall become members of the Association according to the By-Laws, be, and they are hereby created, a body politic and corporate in law, by the name, style, and title of the Merchants Fund, and by that name shall have a perpetual succession, have a common seal, make contracts, may sue and be sued, plead and be impleaded, in any court of record, or in any other place whatever, and may also take and hold any real or personal estate conveyed to them by gift, grant, bargain and sale, devise, bequest, or other alienation whatsoever, and sell and convey the same. Provided, That the nett yearly income of the lands, tenements, or other real estate of the said corporation, shall not exceed the sum of twenty thousand dollars.

SECTION 2. The object of this Corporation is to furnish relief to indigent merchants of the City of Philadelphia, especially such as are aged and infirm.

SECTION 3. The affairs of this Association shall be under the direction of a Board, consisting of a President, two Vice-Presidents, a Secretary, Treasurer, and fifteen additional Managers. The Managers shall be divided into two classes, whose terms of service shall be respectively one and two years, but they may be re-elected. The Officers

and Managers shall be elected by ballot. The Managers may fill vacancies in their own body, and adopt such other measures as may in their opinion promote the benevolent objects of the Association. Five Managers shall constitute a quorum, and until the first election shall be held in pursuance hereof, the officers of the present Society shall be the officers of this Corporation; and no failure to hold an election for or to elect any of said officers, shall be deemed a forfeiture of any of the corporate privileges hereby conferred, but the same shall continue unimpaired thereby, and on such failure or failures, the officers of the preceding year shall continue in office until their successors are duly elected.

SECTION 4. A meeting of the Corporation shall be held at least once in each year, at such time and place as the Board may by their By-Laws appoint, for the election of officers and for such other business as it may be necessary for the Society to transact. No person shall have a vote in the election of Managers who has not been a member of the Corporation at least three months before the time of the election at which he claims to vote.

SECTION 5. The Board shall have the power to appoint such other officers, not hereinbefore provided for, as may be necessary; to provide for and regulate the admission of persons, being citizens of the United States, as members of the Corporation, and to make all other laws and regulations necessary for the good government of the Corporation and not repugnant to the Constitution and Laws of the United States or of this Commonwealth.

SECTION 6. Special meetings of the Society shall be called by the President, or in his absence by either of the Vice-Presidents, at the written request of fifteen members, of which meeting three days' public notice shall be given.

SECTION 7. The Legislature may at any time alter or repeal the privileges hereby granted.

E. B. CHASE,

Speaker of the House of Representatives.

H. M'CASLIN,

Speaker of the Senate.

Approved the twenty-eighth day of January, one thousand eight hundred and fifty-four.

WILLIAM BIGLER.

# Officers for 1856.

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## PRESIDENT.

JOHN M. ATWOOD.

## VICE-PRESIDENTS.

WILLIAM PLATT,  
THOMAS ROBINS.

## TREASURER.

WILLIAM C. LUDWIG.

## SECRETARY.

THOMAS H. FENTON.

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## MANAGERS.

JOHN M. ATWOOD,  
WILLIAM PLATT,  
WILLIAM C. LUDWIG,  
WILLIAM H. BACON,  
JOHN W. CLAGHORN,  
ARTHUR G. COFFIN,  
THOMAS ROBINS,  
JAMES B. MCFARLAND,  
HENRY WHITE,  
EDWIN MITCHELL,

JAMES C. HAND,  
FRANCIS HOSKINS,  
THOMAS H. FENTON,  
THOMAS F. BRADY,  
JOSEPH C. GRUBB,  
JOHN MASON,  
EDMUND A. SOUDER,  
CHAS. S. OGDEN,  
A. J. ANTELO.

## PHYSICIANS.

ROBERT P. THOMAS, M.D.    ROBERT T. EVANS, M.D.

No. 106 North Twelfth Street.

No. 435 Chestnut Street.

## COUNSELLORS.

ST. GEORGE TUCKER CAMPBELL,  
BENJAMIN GERHARD.

## Standing Committees.

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### EXECUTIVE COMMITTEE.

THOMAS ROBINS,  
FRANCIS HOSKINS,  
JOHN W. CLAGHORN,  
JAMES C. HAND,  
JOS. C. GRUBB,  
WILLIAM C. LUDWIG, Treasurer.

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### FINANCE COMMITTEE.

JOHN MASON,  
EDMUND A. SOUDER,  
A. J. ANTELO.  
WILLIAM C. LUDWIG, Treasurer.

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Applications for aid should be addressed to the Executive Committee.

## Life Members.

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Alibone, Thomas  
Ashurst, John  
Ashhurst, Lewis R.  
Ashhurst, Richard  
Atwood, John M.

Bacon, Wm. H.  
Borie, Henry  
Bowen, Wm. E.  
Bowen, Smith  
Brady, Thos. F.  
Brown, Joseph D.  
Brown, John A.  
Brown, David S.

Carpenter, Saml. H.  
Claghorn, John W.  
Clark, E. W.  
Coffin, Arthur G.  
Colwell, Stephen  
Craig, Seth

Davis, Isaac R.  
Dickson, James N.

Ellison, John B.

Fales, George  
Farnum, John  
Farnum, Henry  
Fisher, Chas. H.  
Fraley, Frederick  
Fuller, Oliver

Grigg, John  
Grubb, Joseph C.

Hand, James C.  
Hay, William  
Heaton, Augustin  
Hoskins, Francis

Kent, Wm. C.  
Kneedler, J. S.

Lapsley, David  
Lea, Thos. T.  
Lejee, Wm. R.  
Loeke, Z.  
Lovering, Joseph S.  
Love, Wm. H.  
Ludwig, Wm. C.

Macalester, Charles  
Maison, Peter  
Mason, John  
Medara, Joseph S.  
Mercer, Hall W.  
Mereer, Singleton A.  
Milne, David  
Moore, Marmaduke  
Myers, John B.  
McFarland, James B.  
McHenry, A. R.

Parrish, Geo. D.  
Paul, Bettle

# LIFE MEMBERS.

59

Perot, Ellison  
Platt, William  
Potter, Thomas

Smith, Thomas  
Stuart, Geo. H.  
Swift, Joseph

Robins, Thomas  
Rolin, Wm. A.

Tingley, B. W.

Sharpless, Townsend  
Smith, James G.

Welsh, Samuel  
Wilstach, Wm. P.  
Wood, Horatio C.

## Annual Members.

Addicks, John E.  
Aertsen, James M.  
Allen, Wm. C.  
Altemus, Joseph B.  
Altemus, Saml T.  
Anspaeh, Jr., John  
Antelo, A. J.  
Arnold, Simon W.  
Ash, J. P.  
Ashmead, Thos E.  
Ashhurst, Richard  
Atkinson, Charles  
Austie, Henry

Baeon, Edmund  
Bacon, Josiah  
Bailey, Joshua L.  
Bain, Walter  
Baker, Jarius  
Baker, Joseph  
Barton, Isaac  
Baugh, Louis D.  
Beidleman, D.  
Bell, Wm. D.  
Benjamin, Joseph  
Berg, Leon  
Biddle, Wm. Canby  
Biddle, Robert  
Biddle, H. J.  
Bishop, S. S.  
Bishop, Daniel  
Black, James S.  
Black, Robert T.

Bounaffon, S.  
Boyd, Wm. S.  
Brady, Patriek  
Brinley, E. L.  
Brown, T. Wister  
Brown, Wm. H.  
Brown, Washington  
Brogard, L. N.  
Brookes, Jer. M.  
Bucknor, A. J.  
Bullock, Geo.  
Bunn, Sol. M.  
Bunting, Jacob T.  
Burk, James A.  
Butcher, Washington

Caldwell, Thos.  
Caldwell, S. A.  
Caldwell, G. A.  
Campbell, Chas. B.  
Cannell, J. W.  
Carson, H. L.  
Carson, George  
Carstairs, Thos.  
Carstairs, C. S.  
Cassidy, J. A.  
Chandler, James B.  
Chesebrough, A. F.  
Chester, Lewis  
Chur, A. T.  
Clark, Edw. L.  
Claghorn, Charles E.  
Coates, Wm. C.

Coates, Benjamin  
Cochran, J. Harvey  
Coffin, Lemuel  
Cole, Geo. W.  
Conrad, Harry  
Cooke, Jay  
Cooper, Lewis  
Cope, Henry  
Cope, Alfred  
Cope, Francis R.  
Cowpland, Joshua  
Craycraft, B. B.  
Creighton, Robt.  
Croasdill, C. W.  
Croskey, Henry  
Cummings, Wm.  
Cummings, D. B.  
Cummings, Charles H.

Dallett, G.  
Dallett, John  
Dallett, H. C.  
Davis, Wm. M.  
Davis, E. M.  
Davis, John C.  
Day, Henry  
Derbyshire, A. J.  
Devereaux, John  
Dorsey, Wm.  
Drexel, A.  
Drexel, F. A.  
Drexel, F. W.  
Drown, Wm. A.  
Dulles, Joseph H.  
Dulles, Jr., Joseph H.

Ellis, Amos  
Ellison, Wm.  
English, Gustavus  
Evans, Owen  
Evans, Wm. R.  
Evans, Oliver

Faeon, Thos.  
Fahnestock, Geo. W.

Farnum, Peter  
Farrell, John W.  
Fearon, Francis  
Fell, Franklin  
Fenton, Thos. H.  
Fetheroff, A.  
Field, Benjamin  
Field, Saml.  
Fitler, E. H.  
Fitzgerald, Jesse  
Flanagan, James C.  
Fleming, Joseph  
Foster, Adam  
Freneh, Frederick H.  
Fryer, J. C.  
Furness, J. T.

Gans, Danl.  
Garrett, Wm. E.  
Getty, A.  
Getz, Wm. F.  
Gibson, John  
Gibson, Henry C.  
Gillespie, W.  
Grant, W. S.  
Grant, Jr., Saml.  
Grant, Geo.  
Green, Anthony  
Greenowald, B.  
Griffith, F. William  
Grundy, Edmund

Haeker, Wm. P.  
Haeker, Geo. W.  
Haeker, Isaac  
Hallowell, M. L.  
Hallowell, Joshua L.  
Hallowell, Wm. P.  
Hallowell, Chas.  
Hamlin, Wm. K.  
Harrison & Newhall.  
Harrison, Geo. L.  
Hart, A.  
Harvey, G. A.  
Heilman, A. G.

Hendry, John, A.	Lewis, Chas. S.
Heron, Jr., A.	Lippincott, Jr., Joshua
Hieskell, Colson	Lippincott, Geo.
Hildeburn, Joseph H.	Little, A. W.
Hill, Marshall	Little, Amos R.
Hinman, D. B.	Loughcad, G. P.
Holwell, J. & Co.	Lothrop, Z.
Hoopes, J. Ross	Lukens, Edward
Howell, Robert	
Hughes, Joseph B.	Manderson, W. L.
Hurst, E. T.	Martin, Wm.
Huston, Saml.	Marsh, Benj. V.
Hutchinson, E. R.	Martin, Wm. J.
	Mason, James S.
Iddings, James	Massey, E. K.
Imbric, James	Mawson, E. S.
Ives, Anson B.	Mellor, Thos.
	Mercer, J. C.
Jeans, Isaac	Miller, C. P.
Jenkins, Joshua C.	Miller, Danl. L.
Jones, Isaac T.	Miller, Charles
Jones, Paul T.	Miskey, A.
	Mitchell, Edwin
Kent, Rudolphus	Mockridge, E. T.
Keyser, Danl.	Montgomery, Alexander
Kiehmlc, Wm. C.	Morris, Isaac P.
Knight, E. C.	Moss, E. L.
	Moss, J. L.
Lamb, C. B.	Mott, Edw. T.
Lancaster, Jac. B.	Moulten, Albert
Lapsley, Henry	Murphy, James
Lapsley, S. W.	McCrouch, Wm.
Larned, Wm. H.	McCammon, D. C.
Lea, Joseph	McElroy, A.
Leberman, L. J.	McFadden, Geo.
Le Fevre, G. H.	McFadden, Wm. L.
Leonard, Saml.	McIntosh, Wm.
Leppien, John	McKee, Wm.
Levy, L. J.	McKeever, J. B.
Lewis, E. J.	McMillan, Joseph
Lewis, E. M.	
Lewis, John A.	Nassau, Jr., Wm.
Lewis, Jr., Henry	Newbold, John S.
Lewis, A. J.	Newbold, Wm. H.
Lewis, Saml. A.	Newhouse, Joseph

Newkirk, Matthew

Oak, David E.

Ogden, Charles S.

Okie, J. B.

Olmstead, A. J.

Oliver, Geo. L.

Oppenheimer, A.

Orne, Benj.

Outerbridge, A. E.

Palmer, E. A.

Parker, Theo. W.

Parry, Samuel

Parry, Jesse

Patterson, Morris

Patterson, E.

Patterson, Joseph

Patton, P. J.

Peabody, Geo. F.

Peabody, Chas. F.

Peaslee, Chas. S.

Penrose, J. R.

Peterson, Israel

Ponder, Jno.

Potter, Jno.

Pratt, Wm. E.

Pratt, D. J.

Pratt, Erasmus C.

Pratt, John H.

Preant, Henry

Preece, Richard

Preece, Joseph

Pritchett, Thos.

Raiguel, Henry R.

Raiguel, A. H.

Randolph, Evan

Raphael, Wm.

Reath, B. B.

Reed, J. Earl

Reed, Robt. S.

Reed, Michael

Reese, Geo. B.

Reid, John

Remington, T. P.

Richards, Benj. W.

Richardson, Wm. C.

Richardson, Thos. P.

Ritter, Jr., Abraham

Roberts, Geo. H.

Roberts, J. P.

Rosenheim, A. H.

Rue, John R.

Sadler, C. C.

Sank, J. R.

Santee, Charles

Sartori, V. A.

Saunderson, Z. W.

Savage, John R.

Sayres, Edward S.

Seull, David

Seull, A. P.

Selfridge, Robt.

Selfridge, James L.

Senat, L. D.

Sexton, John W.

Sharpless, Joseph J.

Sharp, Joseph W.

Shepherd, Geo. F.

Sherron, James F.

Shipley, Saml. R.

Shober, Saml. L.

Silvis, Benjamin

Simons, John P.

Simons, Chas. W.

Simons, Henry

Singer, Thos.

Skillman, Wm. G.

Slade, Alfred

Smith, C.

Smith, Solomon

Smith, Thos. S.

Smith, Harrison

Snowden, Edward

Souder, Edmund A.

Spangler, C. E.

Steinmetz, Danl. J.

Steiner, John P.

Steiner, Jacob	Waln, Morris S.
Stetson, D. S.	Walters, T.
Stewart, Wm. S.	Weaver, George J.
Stoddart, Curwen	Weber, John C.
Stoever, H. D.	Weber, Godfrey
Stokes, Saml. E.	Weiner, Heinrich
Stone, John	Welling, C. H.
Stone, Jas. W.	Welsford, Joseph
Stout, J. W.	Welsh, John
Stroud, S. R.	Wendell, M. R.
Stroup, Jas. H.	Wessendonek, H.
	Wetherill, John Price
Taber, John C.	Wharton, D. C.
Taber, Wm. E.	Wharton, C. W.
Tate, Francis	Whelan, John G.
Tatham, H. B.	Whetham, Jas. D.
Tatum, Danl. O.	White, Wm. R.
Taylor, John D.	White, Henry
Taylor, D. B.	White, Matthew
Tennant, James	White, John P.
Thain, David	Williamson, Mahlon
ThurLOW, Paul	Willson, Nicholas
Toland, Robert	Wilson, James
Toppan, Chas.	Wiltberger, Alfred
Traquair, James	Withers, Joseph N.
Trotter, Edward H.	Wolfe, Nicholas
Truant, Theo.	Wood, Geo. A.
Tunis, Thos. R.	Wood, C. S.
Tyler, G. F.	Wray, James
Tyndale, Heeter	Wright, Jas. A.
	Wright, Edward
Vezin, Charles	Wurts, Charles
Wainwright, Wm. J.	Yarnall, Howard
Waln, Lewis	Young, Thos. S.